

# THE PRESENT AGE.

CHICAGO OFFICE, 364 WARREN AVENUE.

Man was not made for forms, but forms for man.

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## At Home and Abroad.

"The inquiry of truth, which is the love-making of truth, is the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature."—Bacon.

### REUNION.

BY ALFRED TENNYSON.

I shall not see thee, Dare I say  
No spirit ever broke the band  
That stays him from the native land  
Where first he walked when clasp'd in clay?  
No vision shade of some one lost,  
But he, the spirit himself, may come  
When all the nerve of sense is numb;  
Spirit to spirit, ghost to ghost.  
Oh! therefore from thy sightless range  
With gods in unconjectured bliss,  
Oh! from the distance of the abyss  
Of tenfold complicated change,  
Descend and touch and enter; hear  
The wish too strong for words to name;  
That in this blindness of the frame  
Thy ghost may feel that thine is near.

### SPIRITUAL INSIGHT.

NO I.

"For he knew what was in man."

It is impossible for the human mind to conceive of that which has not a representation within itself. The consciousness of all that exists in the external world is gained through the senses that connect us with the external world. Every object in nature is represented to the understanding through impression. One looks at a flower, for instance, and a representation of it is perfect upon the lens of the eye, and the mind thus connects itself with the object. This impression is perfect when everything necessary to the representation is perfect. If the eye is defective the impression is false. If the medium between the eye and the object is imperfect the impression is not correct. Experience teaches us to judge of distance, form and color, so that whatever comes within the range of vision is mirrored on the mind. But the consciousness does not necessarily receive the impression unless the mind be in connection with the sense that reveals the impression.

The senses thus connecting man with the external world, are to the mind, what the mind is to the interior consciousness. We can readily perceive that every object we behold is not necessarily recognized, for if thought does not receive the impression, there is none made upon the consciousness. In what is termed a fit of abstraction, no beautiful object or wonderful revelation makes its impression upon the mind.

Hence we find that man is connected with the external world by means of his senses, but that those alone will not reveal to him any objective reality. He gains his knowledge of all external objects by a direct connection of his understanding with the impression made by means of the senses. Thus we are each day and hour learning to estimate more correctly all that surrounds us. We are constantly receiving impressions of natural objects. Each new scene is an additional experience unto us. The ear, the eye, the nostrils, the mouth, the whole body, has its nerves of sensation that reveal with wonderful accuracy all that exists and transpires about us. All objects seem so real by means of this exact representation, and so precisely similar are the operations of each one's organs of sense, that we find few differences of opinion in regard to external objects merely. Wonderfully is each human soul thus taking unto itself representations of that which is without itself and forming of these representations an interior world filled with images of beauty and of wonder.

The process by which the quick

sensation reveals the most insignificant of all objects to the understanding, is more wonderful than any miracle. But the mind has received only its first lesson when it merely recognizes through the senses. An infant recognizes objects thus, but is not instructed by them till its mind has become capable of defining and estimating all that is represented unto it. If then it is to impressions made upon the mind that we owe all our knowledge of the external world, we may safely consider the mental individuality of man as the result of impressions. We can understand that if by any means his senses should give him false impressions because of their imperfection, he would not be capable of judging correctly of even the commonest objects.

Now if we leave the external world of manifestation, we find that the mind is still not ignorant; it has learned of that which the eye, the ear, alone could not tell it; it has entered fields of discovery of wider extent than vision could reach. And how has it learned here to judge and estimate? Where are the senses that reveal pleasure and pain to this wider world from which the consciousness of man is constantly receiving its impressions? The most acute enjoyment and suffering do not come by means of the senses. There are delights that the eye cannot reveal. The delight of love, the repulsion of hate—whence come to the consciousness what these impart? It is not merely within the mind that these attributes operate. They must have some connection with that outside the mind, since they depend upon that which is outside. There must be a medium of connection, just as the light is the medium for the eye. We perceive that in this world of thought and feeling, there are desires corresponding with the pleasures of sense. We delight in beholding objects of beauty. We delight in the love which blesses us.

If we can find corresponding channels through which we receive and by which we estimate that which we represent as the moral world, we shall find less difficulty in understanding why we enjoy and suffer through that which we receive. There are more refined and ethereal senses that unite us to the world of thought than those which unite us to the world of sense. By means of these we have been learning ever since our consciousness became active. But to this world, which we may rightly denominate the world of spirit, our relations seem less definite and real, because the sensuous nature of man has made more imperative demands than his spiritual nature; still his spiritual nature has been existent and active, giving him experience and wisdom, and aiding him in his estimate of all that he denominates morality, virtue, honor, truth.

To this world of thought and feeling, the individual mind must have some connecting link. The same law of impression must operate that operated in giving impressions of the external world. If then we denominate this means of reception, the senses of the spirit, we can more easily study the operations of spirit.

We are all familiar with that condition of mind known as clairvoyance, in which the ordinary channels of communicating with the external world, are not necessary to knowledge. Persons in that condition will describe with great accuracy objects and transpiring events, no matter how distant, thus proving that the mind has powers of vision reaching far beyond ordinary sight. There are persons also who so correctly perceive thought and feeling in others that they need

no revelation of character or study into the motives that actuate the individual. Thus it is demonstrated that there is a medium between spirit and spirit through which impressions are given and received.

### UNTOLD.

A face may be woful white to cover a heart that's aching;  
And a face may be full of light over a heart that's breaking!

'Tis not the heaviest grief for which we wear the willow;  
The tears bring slow relief which only wet the pillow.

Hard may be burdens borne, though friends would fain unbind them;  
Harder are crosses worn where none save Christ can find them.

For the loved who leave our side our souls are well nigh riven;  
But ah! for the graves we hide, have pity, tender heaven!

Soft be the words and sweet that soothe the spoken sorrow;  
Alas! for the weary feet that may not rest to-morrow.

### "FIFTEEN YEARS A SHAKERESS."

This is the title of a very interesting article in the January number of *The Galaxy*. It is written by a person of much insight into the good and beautiful and true, and gives the most graphic picture of the Shaker Home that we have ever read. We will endeavor to condense the article, and give the main features of it if it be at the loss of some of its interest.

In the summer of 1832, when the cholera was raging so fearfully in New York city, a mother and her two sons took refuge in the Lebanon Society of Shakers, who usually will not entertain the world's people, but suspended their rule in this fearful reign of terror and death.

Ten years after, when that mother lay in the arms of death, with her two little girls to care for, in place of the sons already in the bustling activities of the world, while poverty looked at her with its cold, relentless eyes, she made her aged friends promise to put the two little girls in the hands of those friends who had so kindly sheltered her, and the sweet picture of whose peace and content and freedom from temptation still lingered in her memory. The world seems a hard and unfeeling place to a mother leaving two little girls friendless, or at best only a little less than a burden. And so little Minette and Daughtie, one ten and the other six, sailed up the Hudson one autumn day, and soon found themselves among the staid quiet brothers and sisters of "The United Society of Believers."

"We think Judith and Tabitha would be soberer names. These know we are sober people," said one of the number, as they heard the pretty names of the new comers. But they were overruled and Minette and Daughtie kept so much of the world as lay in their names, and the good old deaconess said: "We will take good care of them; they shall find a happier home here than in the wicked God-forsaken city of New York. They shall be as children and joint heirs among us; and they shall be trained in the nurture and admonition of the Lord."

Brother Archibald, tall reverent benignant, affectionate, said: "If these children are to make Wisdom's Valley their abiding place, they must be indentured to one of the brethren or sisters until each becomes eighteen years of age; but if before that time they are discontented and wish to return to the world, they are at liberty to do so."

And thus the little ones went alone into the quiet and seclusion of the Home, and the first night cried themselves to sleep in each other's arms. But the good little deaconess Abigail had "sweet and consoling

ways," and told the little girls that their own dear mother would be their guardian angel and watch over them. The little boys walking two and two, dressed in buttoned trousers and caps with a little pompon, and the little girls with long drab cloaks and hoods drawn over their heads made little Minette laugh. The little ones were induced to lay away the toys and dolls they brought with them, and the maternal feeling was thus early suppressed in their heart; but the little ones took a corn cob and wrapping a bit of muslin about it, enacted the mother still, and loved their offspring as if they had been wax or enamel.

Sister Myra was to take the place of dead mother to the little girls, and was full of goodness and gentleness, and they learned to love her and to watch her soft brown eyes and to kiss the dimple in her pretty chin. Accustomed to carpets, one of the little girls slipped on the smoothly polished floor, and came ignominiously down, but not a smile came from the little Shakers; they did not even look up. They were all making whisk brooms or weaving prettily striped woolen tape for chair seats. One radiant child named Joy, with soft curls and a pitying face of tender beauty became the fast friend of these little ones, and they sung together their hymns and loved each other in a quiet poetic way, with a love that never changed.

The little ones assumed the garb of believers, and their hair was cut short after the enjoined fashion. When they were recovered from their homesickness they were put under charge of different governesses. Daughtie's governess was a consumptive; who put her cold hands down the healthy child's back to drink up her vitality and warmed her feet in the lap of the magnetic child. Her discipline was to wear a frilled night cap brought from "the world." Its soft folds hurt like a crown of thorns.

Seraph and Lily were twins, sweet and gentle and never punished. Another, Isabella, was rebellious, quick-tempered and haughty, and her will must be broken by indignities. At the age of seven children are considered accountable for sins of commission.

About this time the Shakers were having extraordinary communications from the spirit world. It was before the Fox family had made the world wonder by their "Rochester knockings." The excitement began in whispering and spinning furiously, in speaking in unknown tongues, "taking in" and acting all nations and characters of spirits. Some had the gift of singing spiritual songs one after another. "All the patriarchs, prophets, savants, martyrs, apostles, and disciples were represented and testified to Christ's second appearing in the person of Ann Lee." The great reformers were there in spirit to instruct and edify, and John Calvin wrote through a medium a volume detailing the mistakes and errors of the Calvinistic creed.

The "lively spirits" greatly entertained the children, and their manifestations were equal to a play. But alas for this entertainment! The spirits declared that the time of their departure drew near, and a great gloom fell on Wisdom's Valley. The spirits declared the gates must be shut forty days, and that they were guarded by sentinels clad in armor and holding two-edged swords. No wicked spirit could pass these spiritual sentinels, neither was a worldly person allowed to enter the gates, neither could business be transacted on this solemn time. The dual God, male and female, Heavenly Father and Holy Mother Wisdom,

Christ being the son and Ann Lee the daughter, were declared ready to divide the good and evil, and chose two instruments to fulfil their work, a brother and sister who meted out blessings and curses, dooming some to go back to the world, and others to receive especial glory as "pillars in Zion."

Daughtie was "sealed" and a star of great magnitude and brightness was placed on her spiritual brow, as token that she was to remain one of the chosen. This brother and sister afterward left the society; but it was never acknowledged that they were mistaken in their denunciations, only that they had fallen from grace.

The fundamental doctrines of the Shakers are full of interest. "Faith, hope, honesty, continence, innocence, simplicity, meekness, prudence, patience, thankfulness, and charity" are their primary principles. A strict follower of Christ must live a virgin life, and only the world can marry. A true believer knows only the spiritual union, and a spiritual parentage. Their inheritance is spiritual, and their temporal property only for the use of the body, and is regulated by sacred compact. The first gospel dispensation was manifested in the male, the second in the female; the first being through Jesus Christ, the second through Ann Lee, and by this second, woman is restored to her proper lot and order in the new creation. Death is not the closing scene of man's probation, but his redemption may be consummated beyond the grave. Confession is the only method of cleansing from sin, and is the key to heaven. Labor is a part of worship and honorable, for Mother Ann said: "Your hands to work and your hearts to God." God is dual, "a father, fountain of wisdom and power, and a mother, fountain of goodness and love." There has been direct divine communication between God and man, in the male line through Jesus, and in the female line through Ann Lee. Equal rights and equal suffrage, giving to women through a mother in God, participation in government, follows of course. There is one day set apart as a special day of confession, a time of solemnity and reflection. Three evenings in the week are set apart for a union meeting, when poetry is recited—always by a believer—and criticism is passed on young members.

This faith is at least pure, just, and simple, and though it reveals itself as loveless to little children and the mother heart, yet it brings forth chastity, spiritual faith, and worldly plenty, and deserves the respect of "the world."

### REFORM IN ENGLAND.

The Rev. Mr. Conway in his letters to the Cincinnati *Commercial* says that in England the abolition of Sunday laws is gaining wide favor and is a question of time only. An effort has been made to suppress the famous Sunday traffic that is carried on by the Jews in the populous part of London, known as the New Cut. Mr. Conway says that "the Jewish merchants and traders preserve a quiet and decorum that is in strong contrast with the scenes in the gin shops which the English clergy keep open on Sunday for the working classes in preference to opening the museums and galleries of art where the people might have innocent recreation."

There are two societies in London devoted to the work of inducing a repeal of all Sabbatarian laws, and the city is much less gloomy on Sunday than formerly. Every Sunday afternoon a lecture is delivered in St. George's Hall; and in the evening of

the same day there is a secular lecture and a concert of vocal and instrumental music by the first artists. Crowds attend these lectures and concerts, and the supporters of this movement are such men as the Lyells, Huxleys, Westburys, and other men of influence.

Such a movement in our large cities would be productive of immense good. Instead of the wandering crowds, without purpose or aim we should have an eager company bent on some wholesome pleasure. In some of our southern cities, the morning is devoted to religious exercises and the afternoon and evening the concert rooms are open and dramatic representations sometimes take place. But we want the free or cheap entertainments that will influence the masses, and what influence is more ennobling than that which flows from music? Its harmonies are not confined to the ear; it vibrates upon every nerve of sense and readjusts the forces of the body, so that its harmonies tend to moral improvement as well as artistic culture. Better than many sermons is the faultless execution of one of Beethoven's symphonies, and if the crowds of people that cannot be tempted inside a church could be gathered in a large hall to listen to sweet melody, or grand choral, the world would feel a fresh impulse toward moral harmony.

We trust that we shall soon have a movement for the million in scientific culture and social reform that shall embrace every means of progress, and method of cure for the many ills that afflict society.

### "MORE OF THE MARVELOUS."

Under the above caption, the New York *Times* gives us the following:

At Alleghany, Penn., a "prominent public official" went to reside some five months ago in an elegant house situated in one of the thoroughfares of the city. He had not been in possession for more than a few hours before he was startled by a loud knocking at the door leading from the hall into the kitchen. In reply to the questions, "Who's there? What do you want?" a mellow voice replied, "Me; and I want to come in." At this the gentleman opened the door, but could see no one, although he plainly heard soft footsteps ascending the stairs. His next "test" as the mediums express it, came in the shape of a hand "as cold as death" which was placed upon his face while in bed. To avoid a repetition he jumped to the floor and contented himself with the sofa for the remainder of the night. But here he was not permitted to remain long before the "unseen influence" began to rock him like a baby. Other experiences followed, such as undressing the children, and assisting visitors to run down stairs with breakneck speed. The gentleman who vouches for the truth of the facts related is evidently impressed with the idea that the spirit, if spirit it was, belonged to the feminine gender, for the reason that lady visitors only received violent treatment, while the gentlemen were "petted, patted, and rocked." After five months residence, he was finally compelled for the sake of his wife's health, to leave the "haunted house," and he is now engaged in telling all he knows about the spirits to the credulous citizens of Alleghany. This by no means is the first story of the kind that has come from the iron regions of the Keystone State, but whether it be any more worthy of credence than those that have preceded it, is a question that we should prefer to leave entirely for the consideration of our readers.

And doubtless very many of the readers of the *Times* have had precisely similar experiences. It is really getting to be quite an exception to meet a man who has not had some personal experiences in the phenomena that belong to Spiritualism. The *Times* in this connection alludes to Mr. Owen's late book, and also to "the investigation touching Mr. Gordon's sincerity." There has been no such investigation. Mr. Gordon caused the arrest of a young man who had been in his employ, for larceny. At the trial the young man retorted upon Gordon the charge of

(Continued on Fourth Page.)







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[Continued from First Page.]  
trickery in his manifestations. This brought forward witnesses who gave very strong and positive testimony as to the genuineness of phenomena occurring through his mediumship. But the investigation was concerning the guilt of Spraul, not the mediumship of Gordon, and Spraul, as we have said, was clearly shown to have been a man of bad antecedents. The charge was however dismissed as unsustained by the evidence. There remains no proof against Mr. Gordon but the assertion of a young man whose whole career has been, to say the least, very suspicious.

#### VICTORIA C. WOODHULL.

This brave little woman is indefatigably at work in all directions. Now in Boston in Faneuil Hall, from there way down east, then on to Washington, thence to Pennsylvania, back to this city to address a crowd at the Academy of Music on the 20th upon the "Impending Crisis." What cares she for the critics who assail her or detractors who throw filth at her! She has thrown her whole soul into the cause she represents—the cause of humanity—and with a lofty serenity of soul and a courage that nothing can daunt, she walks steadily forward upon the path marked out for her by her invisible guides. Who can read her replies to her critics and assailants and not admire their spirit. Who can fail to see that she towers more than head and shoulders above them all. And she is rapidly being recognized too, by the bravest and noblest of the land. We have seen letters of appreciation and encouragement written to this brave little woman by some of the foremost men and women of the times. She has no petty personal ambitions to serve. She is an enthusiast in the cause in which she has enlisted and were it to require to-morrow the sacrifice of her life, she would unhesitatingly give her body to the consuming fire of the martyr's stake, so entirely does she sink her own selfhood in the great interests of the cause she has at heart. Who can read her *Letters in Woodhull and Claflin's Weekly* for Feb. 10th, entitled "Personal and Presidential," and her reply to Emma Hardinge Britten in the *Banner of Light* under the heading, "Impersonal Reform," and not recognize the true spirit of the woman!

Toil on, brave and noble soul, and thou shalt surely win, and enfranchised and redeemed thousands of thine own sex shall at no very distant day rise up and call thee blessed.

We are very happy to learn that the rumor that Mrs. Cuppy Smith was deprived of the use of Lyric Hall through the jealousy and ill will of Mr. Frothingham's society, was entirely false. The feeling was against the parties who hired the hall for Mrs. Smith. The agent afterward let it to the lady herself and she gave her lecture in it to a fine audience. Our columns will contain a report of it.

A DISCOURAGED PATRIOT.—Ethan Allen once passed up through the Hoosac valley and spent the sabbath with a friend in Williamstown, attending church with him and his family. The first and second presidents of Williams college were square-toed in their orthodoxy, having more faith in Divine wrath and justice than in his love and mercy—and their sermons give evidence of their obedience to belief. On this Sabbath, the text of the worthy President Fitch was, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Firstly—he laid it down as a fact beyond question that not one in 1000 would be saved. Secondly, thirdly to twelfthly—he said that not one in 50,000 could be saved. Ethan Allen took his hat and cane and prepared to leave. His friend said "Don't leave now." Seventeenthly dropped from the president's lips, who said he had come to the conclusion that of the countless millions of men not more than one in 100,000 would be saved. The old soldier had been growing uneasy under this rapidly sliding scale, in which the blanks so multiplied and the prizes faded from view. He grasped his hat and cane, when his friend said to him, "Don't go out. He will be through shortly. He's now up to seventeenthly." "Oh no matter," said Ethan Allen, "any of you are welcome to my chance if 'tis as slim as he tells of!" and left the church.—*Pittsfield Sun.*

## The Present Age.

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Devoted to Religious, Political and Social Reform, Politics, Literature and General Information.

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### THE IMPENDING REVOLUTION.

Reader, are you aware that the crisis to which your attention has been so frequently called in these columns is even now at your door—that you are to take a part in the contest? And, do you realize how high is the privilege to bear a part in this great conflict between error and truth—to aid in the tearing down the false theories of the dark past and laying deep and broad the foundation on which to rear the great temple of social, civil, and religious liberty, in which all the peoples of the earth are to worship? Do not charge us with sensationalism because of the significant phrase we have chosen as the title of our leading thought this week. We would only, if possible, impress upon the mind of every reader the importance of duly considering the signs of the time, which unmistakably indicate that we are on the eve of events that will yet more severely than at any previous period of our nation's history, test the ability of man for self-government, and determine the future character of the institutions of this country. We know how difficult it is to convince a world immersed in business, of the fact to which we ask attention. For an illustration we have to go but a little way back in our history. Six months before the opening of the recent conflict between the cohorts of human freedom on the one side and the powers contending for human slavery on the other, it was impossible to convince the masses that they were on the eve of one of the bloodiest wars of modern times. But the guns of Sumter aroused the people in amazement to a sense of their true condition, and in an hour the nation sprung to arms. So we fear will it be now; hence, we sound the alarm, to warn and arouse the people to a timely consideration of the dangers that threaten.

The change to which we call attention, we by no means limit to the religious world, as perhaps might be anticipated from the fact, that in its leading feature, this journal is devoted to the advocacy of the Spiritual Philosophy. We have from the beginning announced that the *PRESENT AGE* by its name indicated its true character to be a journal devoted to all questions relating to the age or era in the world's history in which we live. The political, social, and religious systems of the world are so interblended that a change cannot be made in the one without affecting the other. Vain is the effort therefore and futile the attempt to confine reformatory movements to any one of these questions. The woman suffrage movement, now so prominently urged, presents a fair illustration. A few of its conservative friends are spending half their time on the rostrum in the vain effort to prove that the ballot in the hand of woman will not affect the social relations of society. Every careful observer, friend or foe to the measure proposed, cannot fail to see that it must enter into and produce changes in the political, social, and religious world which we cannot now fully estimate. Intelligent reader, glance one moment, if you will, at the agitations of the present hour in the political world, then look at the Babel-like confusion throughout the social system, and finally into the disorder, divisions and contentions of the religious world, and with us you will conclude that all are intimately connected, and that the impending revolution must necessarily involve the interests of all.

This brings us to the following conclusions:

1. Human governments must undergo essential modifications.
2. A united, well-directed effort should and will be made to apply the principles of nature to the social system.

3. A similar change in the religious systems of the world is also necessary, and, we believe, inevitable.

The consideration of these several propositions will each be made the theme of a future article, in which we hope in some degree to elucidate our own idea of the world's needs. It is impossible to disguise the fact that the old foundations of society, government, and religion have become unsettled. The ancient dynasties of error and superstition are penetrated by a light that is beautiful as the sunbeams on the ruins of deserted temples. The superstructure of the outward church of creeds and constitutions, bricks and mortar, cannot long preserve the present organic form. The church has been reared and furnished at an expense of millions, while many of its subjects, naked, cold, and hungry, have been left to perish beneath its shadow. With equal justice can we present our charges against the government and demand that it shall be made what a government should be, to answer its legitimate ends—a *providence* to the people.

### "THE TABLET."

This new advocate of woman suffrage, from Memphis, Tenn., must not be confounded with the Roman Catholic organ of the same name, its teachings varying exceedingly therefrom. Edited by Mrs. E. A. Merryweather, this new publication manifests much ability, the ideas of the authoress being urged with much force, and with evident confidence in the justice of her own conclusions.

Mrs. Merryweather is a radical of the radicals in her free thinking, and an earnest advocate of individual sovereignty in its most ultra form, and by similar reasoning seeks to establish the theory of absolute state rights and sectional government. In fact she seems the prophetess of centrifugalism, and advocates the right of every atom to dance, thus forming a universe of dust as conceived by the poet.

Mrs. Merryweather longs for the time when some Southern Sherman shall march through the populous North by a highway of desolation, at least she says so; and her affirmation of undying hate to all "Yankees" is in grating contrast with the liberal principles she entertains. She claims the North hates the South, and urges her friends to continue their hostile sentiments to everything Northern in the education of their children. Heartily in sympathy with the reform *The Tablet* advocates in the legal and social status of women, we can but regret its editress mars her cause by such mistaken statements and recommendations. That the North hates a free South is an absurd piece of twaddle. The prosperity of the whole nation especially of the South, is desired by the people of the entire North; and really sympathy instead of hate is the controlling sentiment in relation to the sunny portion of our country.

To be sure, the cruel war has not so long been ended, that the North has forgotten Andersonville, Libby, Salisbury, and Belle Isle; and every spring we deck the graves of our beloved dead. But we know what the sufferings of the South were, and the many excuses war always makes for bitterness, and so are ready to begin the future with "charity for all, and malice toward none, for the right as God gives us to see the right." "The old Gods are dead," and out from under the horror of the battle cloud, the nation moves onward to a higher destiny! We welcome *The Tablet* to the field of reform, and sincerely hope that the Spiritualism of a *Harmonical Philosophy* may soon pervade its columns, and make the idea of forgiveness seem as noble as the thought of revenge is now declared to be sweet.

Mrs. Merryweather voted recently in Memphis, without objection; and there need be no surprise if the South before long takes advanced ground in relation to woman suffrage, just as it is already doing in the matter of Spiritualism. Powerful as universal suffrage may be in political matters, it will be less effectual there than Spiritualism in social life, since it is by Spiritualism that the lines of sect, party, and section are to be obliterated in this country, and rendered less offensive and hurtful throughout the world. That work has already begun, and every day adds to the intensity of its progress. Spiritualists of America, it is your mission to harmonize the antagonism of your own country, and ultimately become the peacemakers of the whole earth.

### SECTARIANISM SHOULD BE MADE ILLEGAL.

Rev. Henry W. Bellows, a little more than one year since, preached a sermon in Washington subject—"Church and State in America," from which we make the following deeply interesting extract:

Every appeal of a sect, and denominational church, or sectarian charity of any description, to the General Government, or State or city governments, for subsidies or favors, should be at once discontinued and forbidden by public opinion, and made impossible by positive statute. The Protestant sects in this country should hasten to remove from their record any advantages whatsoever guaranteed to them by civil law to any partiality or sectarian distinction. The most important privilege they enjoy by law in most of the States is the right of keeping the Bible in the public schools. It is a privilege associated with the tenderest and most sacred symbol of the Protestant faith—the Bible. To exclude it from the public schools is to the religious affections of Protestants like Abraham's sacrifice of his only son. When it was first proposed, I felt horror-stricken, and instinctively opposed it; but I have thought long and anxiously upon the subject, and have, from pure logical necessity and consistency, been obliged to change—nay, reverse my opinion. Duty to the unsectarian character of our civil institutions demands that this exclusion should be made. It will not be any disclaimer of the importance of the Bible in the education of American youth, but only a concession that we cannot carry on the religious with the secular education of American children, at the public expense and in the public schools. So long as Protestant Christians insist, merely on the strength of their great majority, upon maintaining the Bible in the public schools, they justify Roman Catholics in demanding that the public money for education shall be distributed to sects in proportion to the number of children they educate. This goes far to break up the common school system of this country, and, if carried out, must ultimately tend to dissolve the Union, which morally depends upon the community of feeling and the homogeneity of culture produced by an unsectarian system of common schools.

We would ask the reverend speaker if this church is not indirectly receiving an annual subsidy from the government of the state in which he lives, to just the amount of tax which should be assessed upon the property belonging to his church according to its true value. The poor man who owns personal property of the value of \$500—perhaps invested in a horse and dray—by the labor of which he gains his daily bread must pay taxes from his hard earnings to the utmost farthing while the church property worth half a million, within a stone's throw of his humble residence, goes untaxed. Dr. Bellows, what is this if not subsidies and favors, and will you aid in having it "discountenanced and forbidden by public opinion and made impossible by statute?"

### SPECIAL OHIO CORRESPONDENCE.

We are glad to announce that in all parts of the country, our circulation has recently increased, but in no one state has this increase been more marked than in the state of Ohio. This fact has induced us to establish a branch office and employ a regular correspondent; through whom the Spiritualists, Liberalists, and friends of progress generally of that state, may be represented. We have selected as editor and special correspondent, George William Wilson of Anburn, Geauga Co., Ohio, quite well known to the readers of the *Age* as one of its valuable contributors. We have devoted our eighth page to this correspondence, where our friend this week makes his editorial bow and introduces his department. To it we call the special attention of our subscribers and friendly readers in Ohio, and ask them to respond to Mr. Wilson's earnest invitation to favor him with everything of interest connected with our cause in that state. Subscriptions for the *PRESENT AGE* and *Woodhull and Claflin's Weekly* sent to Mr. Wilson will receive the same attention and be as duly credited as if received at the New York or Chicago office. Please remember that new subscribers or those that renew, who remit us \$3, receive both papers for one year.

We hope by this arrangement to not only gratify and benefit the friends of the *PRESENT AGE* in that state, but to largely increase our circulation. Will all subscribers in Ohio please send us the names of any persons to whom they would like to send specimen copies of the *Age*? We want at once the names of a thousand Spiritualists of Ohio who are not at present subscribers. If we are not mistaken, Mr. Wilson will so conduct his department as to make all cheerfully say, "this is our paper." Please respond at once to Mr. Wilson's several requests.

### TWENTY-FOURTH ANNIVERSARY.

Modern Spiritualism, from a kind of general consent rather than absolute fact, dates its rise from March 31st, 1848, because on that day the first communication from the world of spirits, was, through the rappings, given to a company of men and women assembled at the house of John D. Fox, at Hydesville, near Rochester, N. Y. The 31st of the present month will therefore be the twenty-fourth anniversary of that event. For several years past this anniversary has been observed by Spiritualists in many places, and the probabilities now are that it will in time be more generally celebrated as Spiritualists become more systematic in the dissemination of their teachings. We think the growing custom a good one, for as a people we are not brought into fraternal intercourse as often as our individual and social wants demand. As citizens we commemorate the Fourth of July, because on that day this nation sprung into existence, and declared to the world that as to civil rights, all men are created free and equal, and that all governments derive their just powers from the consent of the governed. As the events of July 4th, 1776, aroused the world to a consideration of their civil rights, so the event to which we refer as having occurred March 31st, 1848, was the commencement of a movement which has already revolutionized the religious world, and affected the interests of humanity in as marked a degree, in its spiritual, as did the Declaration in its material and political relations. And yet we see but the beginning: who can tell where the end will be?

We are glad to learn that already the First Society of Spiritualists of Chicago have resolved to commemorate the day by special exercises. We shall publish the programme as soon as the officers of the society shall have determined upon the same. In Waukegan, Ill., the congregation, by a unanimous vote, have authorized their executive committee to make the necessary arrangements for celebrating the coming anniversary, and also, in connection therewith, to call a convention of the Spiritualists of Lake County, to meet on Friday evening, March 29, holding over Saturday and Sunday. To this convention and anniversary celebration, Spiritualists from all parts of the country are invited, and it will, we believe, be the most interesting meeting ever held in the state. We shall probably by next week, be able to publish for the benefit of those who will attend, something of the proposed exercises. We announce the following speakers as sure to be present. Susie M. Johnson, Nettie M. Pease, and Lyman C. Howe. Others have been written to and may be expected. Persons at a distance proposing to attend, or who may desire information, should address either of the following named gentlemen of the committee. F. H. Porter, Eli Gage, Wm. Livewey, S. B. Pierce, L. Hinkston, Waukegan, Ill.

### Editorial Notes.

None can question that the *PRESENT AGE* has an important part to perform—we were about to say, the important part—in the accomplishment of the grand purposes of those in the higher life, who are guiding the destinies of the race. The press is employed to beat down the bulwarks of ignorance, and though this mighty engine is sometimes misdirected, still in its action in the main, upon the world, it is a mental lever, gradually raising up the mass of mind. It is a source whence living streams flow out in numberless channels, making the

desert fruitful, and clothed with wilderness with beauty. Its diffusion of knowledge through the press, must be regarded as an important work in which all are engaged. There are none but the progressive papers, like *Leaves*, that scatter our spiritual light to the people for the healing of the nation. It is for each individual to determine how best to live, to advance the cause. Each of the authors, from A. J. Doster to the humblest contributor for a word, are doing their work. So are our several publications, as far as each is earnestly and sincerely laboring for the right, then God-speed.

The *PRESENT AGE* claims no right of giving no uncertain sound to the great questions now pressing before the public mind. It is no claim to have been the first, nor is it paper, that dedicated itself to all the reformatory movements of the time, declaring that it legitimately embraced in its Spiritualism. Others, and the number some who are on our course, have since taken the past career of the *Age* must be its guarantee for the future, and we earnestly ask the world to use every possible means to extend our circulation, to pass that the thoughts of our readers be disseminated among the people, the proper education of the mind upon the important subjects we advocate.

LYMAN C. HOWE, in last week's issue, called attention to a small, but no little interest to Spiritualists, their speakers. Could our readers have the benefits of half the lectures on our railroads as do many other religious bodies, it would materially lessen the cost of our lecture system. While at four years as president of the State Association of Spiritualists, we made it a part of our policy to have all speakers travel in behalf of our speakers to all railroads in that state at fare tickets. We found the tendents ever willing to extend same courtesy, within their power, our speakers as to others, but countered the following day. To regularly authorized speakers those only who are settled in congregations, are clergyman usually granted. It will be seen that this rule, if rigidly adhered to, would prevent nine-tenths of our speakers from being by the courtesy extended to them of the church.

The first two years of the which we refer, not more than a dozen of our speakers had authority to claim the title of "minister," or exercise the duties of a minister. Subsequently, however, ties were organized all over the state and under its liberal laws, a society was authorized to appoint its own ministers, and our speakers were authorized to claim the title of "ministers," so far as religious qualifications. One objection thus removed, but the other our speakers were not settled in congregations, and many who passed were not even residents of the state. We did, however, as a personal acquaintance of officers of the roads, succeeded in getting half-fare passes for whom we applied. We are now Howe has written, for it will the attention of our readers to the subject and perhaps cause combine their influence and this benefit to themselves and lecturers. Finally, these are some arguments in favor of zation, and of a more permanent for the employment of

Some impulsive persons once condemn the railroads for refusing to extend their courtesy to our lecturers. But we quite differently. Railroads must have some rules of protection. They cannot be expected to freely pass thousands of sons, claiming to be "ministers." Let us hurry up the work of organizing societies, and adopt the employing our speakers for







## Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The department of woman is on the wane; we are not content to know that things are, we ask whether they ought to be.—John Stuart Mill.

WHERE IS ELIZABETH?

BY ALICE CARY.

The roses were red at the window,  
And sweet with the mid-May weather,  
And close to the bloom, inside of the room,  
Sat mother and child together;  
And the mother was rocking the babe on  
her heart,  
And they both were rocked together.

And soft through the curtain of roses,  
Which the roses could not smother,  
A beam of light, all golden white,  
Came in to the child and the mother—  
Came tenderly in through the tender leaves,  
A-kissing the child and the mother!

And the child was as fair as a picture  
That is painted in fairy story;  
And he opened his eyes in a glad surprise,  
Assessing the wonderful glory—  
Opening his baby and beautiful eyes,  
Assessing the wonderful glory!

"'Tis a wing of gold in the roses,"  
Thought he—"it can be no other,"  
And with hand so white he caught at the  
light;  
Then held it wide to his mother,  
And the tears said plain as tears could say:  
"Ah! where is it gone, my mother?"

And the May-times came and faded,  
One May-time after another,  
And a stalwart man, all brown with tan,  
And far from the lap of his mother,  
Was he that had wept for the vanished  
light.

In the rosy home with his mother!  
He had sailed and sailed the ocean,  
And he roamed the world for treasure,  
And with main and might had sought the  
light.  
The light of untold pleasure;  
And now he was old, and he said to his  
heart,

"I have got me no such pleasure."

For still it had fluttered before him,  
And still he had striven to gather,  
From sea and land, the light in his hand;  
And his cry was now—"My Father!  
It is with thee, beyond life's sea—  
It is all with thee, my Father!"

For the Present Age.

MISS EDGARTON AND THE FRANCHISE.

When Dickens, among his immortal portraits of many-sided human nature, set before us the picture of the dignified, polished, imperturbable sponge, Horace Skimpole, it is questionable if even himself realized what an extensive class his conception represented. It includes two sorts: First, such as, after the manner of Skimpole proper, appropriate to themselves quite as a matter of course, and with calm, dignified, and philosophic condescension, not to say patronage, the material comforts, elegancies, or luxuries which the care and toil of somebody else has gathered together, from which care and toil these do studiously and gracefully hold themselves aloof. Second, the moral Skimpoles, who reach out a patronizing hand and make analogies appropriation of the privileges and benefits resulting from the painful labors of despised, abused, and long suffering pioneers, breakers of a new road in the world's moral wilderness.

Of this latter class it would be difficult to find a more thorough representative than has appeared before the lecture-going public of this nation in the person of Miss Lillian S. Edgerton. This lady, whose beauty, agreeable deportment, culture, and talents have ensured her a high degree of favor among her polished, semi-conservative audiences, makes her assurance of their approbation doubly sure by the position which she has assumed in relation to the great problem of the day—the woman question. In short, Miss Edgerton is a specimen of a class of politicians that figured prominently in King James II's days under the appellation of "trimmers," so-called from keeping a mid-way position between the two parties of that time, and trimming and shaping their tactics accordingly. It is indeed their representatives to-day, who make up what is termed the better class of American society, which, in its transition stage from the old to the new, recognizes the change but is not yet conscious that it must travel still further before reaching its destination. Extreme conservatism on the woman question, with the mass of our intelligent American community, is no longer the rule, no longer exists in a tithe of its former magnitude, but has been so infused with theop-

posite element of extreme radicalism, that the mysteries of moral chemistry have wrought a new combination and evolved a new product. The majority of the intelligent classes of this country are favorable to the moderate view of woman's rights. They have become familiarized with woman lecturers, woman clerks in offices of state, woman physicians, journalists, authors, artists, and even lawyers, and now regard without disfavor what they once looked upon as an innovation which was the forerunner of dire calamities, to ultimate in the disruption of social order and annihilation of womanly virtue and domestic peace and happiness. To the cry for equal wages to workers of equal efficiency, regardless of sex, they also give their gracious assent, as well as to various rights of property, of which the laws of several states have taken cognizance. But with the cry for the ballot, they have not ceased to be horrified. These, at present the major part of American respectability, find in Miss Edgerton's half way radicalism an admirable representative. This fact, taken in conjunction with the advantages and qualifications we have already enumerated, constitutes the secret of her popularity upon the lecture platform. Now as regards the motives that actuate this lady in her attitude toward the principle of woman suffrage, whether the result of sincere conviction or temporary policy, we do not assume to judge. But there are certain peculiarities in connection with her position that we would set forth upon the canvas of criticism and leave readers to contemplate at their leisure.

We started out with the assumption of analogy between Miss Edgerton (in her view of the woman question) and the Skimpoles of the social world, who while they evade the toil of pursuit are not the less eager to accept, nay, claim a share of the benefits thereof—who though absenting themselves from the fight, are not for that reason the less prompt to be present at the distribution of the prize money. In Miss Edgerton's lecture, "Woman is Coming," delivered recently in Chicago, after expressing herself in terms of disapprobation relative to woman's effort to secure the ballot, she adds: "I shall receive it calmly when it comes; let others battle for it." We may search long and diligently before we find a match for this sample of sublimity—effrontery! Ye women, who for twenty years back have borne the brunt of this battle for the vindication of the basic element of true republicanism—"governments derive their just powers from the consent of the governed"—who have made a daily sacrifice of your personal comfort, of your human desire for the world's good will, upon the altar of conscientious conviction, who have been wounded again and yet again in your tenderest sensibilities, have been made targets for malice and ridicule, and yet, with the sole encouragement of the "still small voice," have, brave and undimmed, pursued your journey over this road of thorns toward the final consummation—how grateful you must be to this lady, who, having impeded and opposed your work to the last, and used her every endeavor to bring to naught the labor in which you have spent the best years of your life, assures you that, should you, in spite of her exertions to the contrary, attain the goal you seek, she will consent to "calmly" accept the benefit, to gain which you have all these years suffered and toiled! Magnanimous condescension!

Furthermore, Miss Edgerton says that "Anna Dickinson conquered the platform for woman, yet she never exercised the right of suffrage." Had it not been for the agitation of the woman's rights question, which for many years preceded Anna Dickinson and disseminated its leaven through the land, and battered and weakened the old barriers of established custom, it is quite a question whether even Anna's superior talent would have been strong enough to have achieved the conquest. Miss Edgerton "calmly" accepts the platform Anna Dickinson conquered for woman, just as promises to receive the ballot when it shall be won to her hand. Had Miss

Dickinson, and like women, failed of that conquest, the public would never have heard of Miss Edgerton. She walks gracefully and well in a beaten path, but she has none of the noble courage of the pioneer. It is a hard expression to use in referring to this dignified, elegant, cultured lady, but the attitude she has assumed on this question is, strictly and morally speaking, that of a pauper, and moreover an ungrateful pauper, disposed to receive and avail herself of that which she not only has not earned but has used all her exertions to antagonize. If she opposed the acquisition of the franchise by women from a conviction that it was wrong, conscience would seem to dictate she, in consequence, should steadily refuse to avail herself of participation in benefits accruing from a result which conscience condemns. E. M. H.

## THE POLITICAL ASPECT OF THE QUESTION.

To the Editor of The Chicago Tribune:

The political aspect of the Woman-Suffrage question, as brought out by our recent Convention here, and the work since carried on, may prove a matter of interest to you.

The spirit of the Convention was—First. That women have the right to vote secured to them through the Fourteenth and Fifteenth amendments.

Second. That woman suffragists have no partisan preferences which will stand in the way of the recognition of their own rights, or, in other words, they are above all Woman-Suffragists, and will no longer allow their personal preferences for either existing political party to stand between them and the full acknowledgment and recognition of their right to the ballot.

Third. That while affiliating with no existing party they still cordially receive and welcome every class of persons ready to aid in establishing their political rights.

Fourth. That, while confidently looking to the Republican party for the completion of its work of enfranchisement by the passage of a Declaratory law by the present Congress, they watch as well as wait; and, if this work be not done, stand in readiness to throw their weight into the next Presidential campaign against that party, and in favor of the party which will fully and heartily endorse Woman-Suffrage as part of its platform and policy.

Fifth. That, while anxiously watching, they stand ready to aid in breaking up existing parties, and, from their ruins, and the consolidation of all radical elements, aiding to form a grand new party with live issues, in place of the effete organizations of the day.

Six or eight women, members of National Committee, who represent the Atlantic and Pacific Coasts, and the Central portion of the country, have remained here, working all the time upon Congress, in order to force some action. The memorial and arguments of those women who had a hearing before the Senate Judiciary Committee have been unanimously reported against. Although the adverse argument has not been made public, it is well known the decision is to be of the same character as Matt Carpenter's argument on the Myra Bradwell case; that is, the non-recognition of woman's political equality by the Amendments, on the ground that States alone have power to regulate suffrage in her case. In other words, that, although the General Government had the power and the right to secure the ballot to male negroes, and, by these Amendments, override all disfranchising State Constitutions to give it to them, it has no such power in regard to women-citizens. To such an inconsistent strain has the party of progress been driven in its desire to keep disturbing elements out of the next Presidential canvass! To make the matter still more befogging, Carpenter, in his argument before the Supreme Court in the Bradwell case, claimed that those Amendments, although not placing women on a political equality with male citizens, yet placed them on an entire civil equality; thus doing away with not only the common law in its restrictions on women, but also with all statute restrictions in any and every State of the Union.

Is it possible this rendering will be accepted by cool-headed and true-hearted Republicans over the country, who are uninterested in their own political preferment, and so far away from Washington as not to be blinded by power and spoils?

In some way the question is agitated every day. General Butler recently presented a petition of 35,000 names for a Declaratory law to be passed the present session. A petition of this size scarce came up in anti-slavery times. Butler's permission to present this out of regular hours was almost the occasion of an

ovation to him. As he began to speak members crowded around his chair, listening with intense eagerness to every word which fell from his lips; while, from the gallery, the ladies, his clients, bent down to catch his argument. In the House, Butler is the strong man by reason of his fearlessness.

The House Committee Room of Agriculture has been given the National Committee as its headquarters in the Capitol, and here each day members are interviewed, plans laid, and suffrage consultations carried on. The present work is pressing for a hearing upon the floor of the House. The memorial which is in circulation for signatures, and which is receiving many names from Democrats and Republicans alike, claims for woman the right of voting, the duty to vote, presents the existing State restrictions; declares it to be impossible for men, however justly inclined, to represent the views and feelings of women on this vital question; and, therefore, begs the privilege for women of presenting their case in person.

We have little hope that Republicans, so near the eve of an important election, will dare continue the work they so ably commenced. In the history of the world, one party is found capable of doing more than one grand work. With success comes a desire for continued power, and a fear of unsettling acquired position by new issues. On the contrary, new parties have nothing to fear and everything to hope. Grand moral questions, by their own attraction, draw about them self-sacrificing spirits and advanced thinkers. Ideas are now ruling the world. With rapid progress in the material world has come parallel advancement in the spiritual. Petty questions can no longer rule in our party politics while human rights are in abeyance. Grand results, which seemingly burst upon the world, are but the consummation of preconceived ideas. It matters not how far from ready for these results the world, to the careless observer, seems to be,—prophecies of them are everywhere discerned by the wise. In politics, as in all else, coming events cast their shadows before. Impending revolutions are like impending storms, felt in the air; and, however unready the world seems for change, it requires, but one bold step to bring to the front an army to sustain that step. As quickly as the slavery question became a party question, it drew myriads to its ranks. As it was then, so it is now to be with the woman question. It has already risen to be an element of American politics. The Labor Reformers, by a large vote, decided to put off their proposed Nominating Convention, planned to be held in February, and which some two thousand delegates were expected to attend. This action which is the first step of a new party movement, was taken in order to leave time for the consolidation of Radicals, and was a direct sequence to the proceedings of our Convention. The Internationals, Labor-Reformers, and Finance-Reformers are near a formal union. Radical Democrats are ready for a change; disaffected and advance Republicans will not hesitate to cut aloof from a party which offers no new issues; and all of these elements are looking to woman for help. In the meantime, we wait the progress of events, assured in the faith that right must ultimately triumph, and justice surely prevail; and this, not in some far-distant future, but in the near and soon to be present of the next Presidential campaign.

MATILDA JOSLYN GAGE.  
WASHINGTON, Feb. 4, 1872.

ENGLISH LADIES.—English ladies, in high life, many of them, set a good example to their American sisters. They have an intense dislike to idle or useless lives. They are always busy with important matters, copying letters of husbands or fathers, visiting and superintending neighborhood schools; attending to the poor and sick; looking over weekly accounts, not only of domestic expenses, but of the farm and estate; managing penny clubs to teach economy to the working classes. Like the Emperor Titus, many of them, it is said, count the days lost, in which nothing is done for others.

An English traveller tells of a visit to the late Duchess of Bedford, in which she learned that this high-born lady for thirty years had been in the habit of rising at six o'clock, summer and winter, lighting her own fire, making tea for the duke and herself, and then copying all his business letters as he wrote them. At ten o'clock she came down to welcome at the breakfast table a large company of guests, who never imagined that their hostess was an early riser, and had given the early morning to hard work.

This life of English ladies is much happier and nobler than that of American ladies, who spend their days in lounging and their nights in fashionable parties.

WOMEN IN RUSSIA.—The Journal des Debates recently published an interesting correspondence on the condition of women in Russia. After observing that the most striking feature in Russian history is the abruptness of the changes in the condition of the country, it adds that the position of women offers one of the most salient examples of this abruptness. In the early legends, the Russian people woman represents the principle of evil. The popular songs warn men against her influence, and the effect of her charms is attributed to sorcery. The Mohammedan despotism of the Tartars rendered her position still more degraded, and she was confined to her own apartments, which were known as the harem.

Peter the Great made a sudden alteration in this as in other Russian usages, and forced the ladies to live in the world. In less than a century four women occupied the throne of Russia, and one of them, the daughter of the great reformer himself, conferred on women civil rights. Under Catherine II. the Princess Dashkoff was President of the Academy of Science. The new institution of self government confers the right of voting on the female holders of real property. This vote must be given through a male deputy, but he can be freely chosen, and no law obliges a married woman to delegate her husband.

In spite of all these privileges the Russian women are profoundly discontented with their condition, without, however, being distinctly able to formulate their wishes. Mr. John Stuart Mill's work on the "Subjection of Women," of which three different translations appeared simultaneously, enjoys immense popularity among them, few of its enthusiastic readers perceiving that they also possess many of the privileges it claims for them.

## Woman's Memorandum.

COUNTESS BENEDETTI, wife of the late French Minister to Prussia, was once a Greek slave of Alexandria.

CHRIST Church in New York has now engaged Mrs. Imogene Brown as soprano at \$1,500, and Miss Toedt as alto for 1,200 per annum.

TWENTY-EIGHT ladies lately matriculated at the University of Edinburgh, ten of whom are destined to the medical profession.

MARY SHILOH, a negro girl, has the highest mark among the candidates for admission to the Malden, Mass., high school recently.

The Woman Suffragists, of Pennsylvania are eloquently appealing to the stern lawmakers of that State to pass a law authorizing women to serve as delegates to the coming Constitutional Convention of that State.

A PETITION was received at the Executive Mansion at Washington, Tuesday, fifty feet long, signed by women of Utah, protesting against polygamy, and urging effective measures to suppress the practice in that Territory.

MISS ELIZABETH STUART PHILIPS, in her articles upon the wrongs inflicted upon sewing women says: "Constant sewing is harder than farming, more debilitating than 'figuring' in a bank, and takes the roses out of the cheeks, with more facility than a Southern Illinois ague."

SOMEbody says the golden rule of life is "Bear and forbear." We know a few husbands who act the Bear to perfection, and a few wives who have to live for Bears, and fail to discover the gold in the bear rule. They suspect that there is some mistake in it. However it may be with the Bear, the for-bear part of performance does not pay very well.

The mother of the celebrated Rothschilds was a woman of great ability. The old lady had a pleasant wit, and once, when visited by a doctor very late in life, who, viewing her symptoms favorably, assured her that she would live to a good old age, replied: "Ah, doctor, it is not to be old that I wish. Give me something to make me always young!"

LADY MONTAGUE affirms that, in her girlhood, "brag was the gentle amusement; crimp succeeded to that; and basset and hazard employed the town," when she went to Constantinople. On her return, she "found them all at commerce, which gave place to quadrille, and that to whist." Games follow no regular law, and perhaps when the star of "parchesi" has set, "brag" will once more come into fashion as in the gay Lady Montague's days.

WOMAN SUFFRAGE.—Many of our women suffrage writers assert that the experiment of allowing women to vote has never been tried in this country. This is an error. For many years in the early history of our country, women were voters in the States of Delaware and New Jersey, but after some years the experiment was declared a failure, and first Delaware and then New Jersey, in their Constitutions, inserted the word "male" in the qualifications of an elector and women were no longer voters.

## Advertisements.

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fore, fable has been accounted a good mode

the incalculable of wholesome truths, pack-

ing, but bitter, medicines are made from

pleasant vehicles in which they are conveyed.

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spiritualism wrapped up in such form that

not offend weak stomachs. Many who conflict

the plain truth, when told them in a plain

will be allured to its perusal when disguised

romantic incidents of an engaging novel. It

Pease is known to many of our readers as a

bright and powerful journalist, and this

book will add another leaf to her chapter.

It is interesting, well wrought up, and ably

by considered somewhat melodramatic. It

serves the purpose of the author, as it

bring out manifestations which can only

greatest force only under exceptional condi-

and are not applicable to the common order

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circumstances have attached to Miss Pease's

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will cause the book to be read with interest.

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on subjects of deep interest, and which has

time are attracting the attention of students

the source from which it emanated, we

that the author, owing to a peculiar phys-

mental condition possesses the faculty of

herself from the outer world and even

condition, was controlled by a power

who gave her life history, which she

of the record, he promised to give

ication, to be entitled, "The Golden Key

beyond the Veil." In the month of

he again took control, and gave the follow-

The amanuensis has given, as near as

precise language of the dictator. At

ing parts of the narrative, the utterance

so rapid that the exact words may be

but the ideas have never been changed. A

chapter is fraught with gems from the

spirit life, and contains instances of

and much of the philosophy of spiritual-

ism."

Woodford &amp; Co.,

"THE GOLDEN KEY, OR MYSTERIES

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volume from the press of the Western

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spirit on Spiritualism, and the

the editor of the "Present Age." She

spirit control while the record which

bodies was made to her by the spirit

who once lived on earth. It was

month of June, in last year. It has

as nearly as possible, in the language

tor. It is a story whose evolution is

with a striking and deeply interesting

of character, fresh and pure in

of colloquial discussions of spiritual

attract and hold the attention of

The moral of the tale is not

but is woven in with its web, and

beauty and point of the fiction, yet

for it depicts experience to a

truth which all cannot hope to

cordially commend. THE GOLDEN KEY

of all Spiritualist readers, promising

pleasure in its glowing pages. To

Pease has appended five of her own

poems.—Bitter of Light.



## The Home Circle.

ANNIE DENTON CRIDGE, EDITOR.

## RHYME OF THIS SCHOOL.

[A nervous village school-teacher relieves his bothered brain by thus imitating Saxe's "Rhyme of the Rail".]

Eighty little trechins  
Coming through the door,  
Pushing, crowding, making  
A tremendous roar.  
Why don't you keep quiet?  
Can't you mind the rule?  
Bless me! this is pleasant—  
Teaching public school!

Eighty little pilgrims,  
On the road to fame!  
If they fail to reach it,  
Who will be to blame?  
High and lowly stations,  
Birds of every feather,  
On a common level  
Here are brought together.

Dirty little faces,  
Loving little hearts,  
Eyes brimful of mischief,  
Skilled in all the arts.  
That's a precious darling!  
What are you about?  
"May I pass the water?"  
"Please may I go out?"

Spelling, reading, writing,  
Putting up the young ones;  
Fencing, scolding, fighting,  
Spurring on the dumb ones.  
Gymnastics, vocal music!  
How the heart rejoices  
When the singer comes to  
Cultivate the voices!

Institute attending;  
Making out reports;  
Giving object lessons;  
Class drills of all sorts;  
Reading dissertations;  
Feeling like a fool—  
O, the untold blessing  
Of the public school!

## UNDER NIAGARA.

BY LILLIAN GILBERT BROWNE.

Did you ever go to Niagara? and, more than that, did you ever go under the falls? If you have been there, you doubtless enjoyed it as much as I did, and if you have not, I want to tell you a little about it.

Ever since I can remember to have heard of Niagara, I wanted to go there more than any place on the Continent. Ever since I first saw the little wood-cut pictures of the falls in Colton's Primary Geography, (or was it Warren's? I forget which now,) it seemed to me the most wonderful of all natural curiosities. I used to hope, sometimes, when I went to bed, that by some hocus-pocus I should wake up at Niagara. But as I never did, I gave it up, and concluded I should have to travel there like other mortals by boat and cars.

Therefore, when I found myself actually en route, on the Hudson River steamer, one perfect morning in September, you may imagine I was delighted. Even the sail up that loveliest and most picturesque of American rivers failed to interest me as it ought to have done, for my mind was too much absorbed in the thought of the grandeur of the scene which the morrow would reveal. We rode all day on the boat, and all night in the cars, but, though very tired and sleepy when day-light came, I was watching for the first glimpse of the cataract, miles before it was in sight.

"You'll be disappointed in your first view," said my companion, whom we will call "John," though that isn't his "truly" name, as the little ones say.

"Disappointed in Niagara!" I exclaimed derisively, with a look which was intended to convey that the idea was impossible.

"Oh, well," he replied with a laugh, "wait and see."

So I waited, and a few minutes after we left Suspension Bridge, John pointed out of the window away off to the right and said: "Look, there's Niagara!"

"Where, where?" I cried, staring wildly about, and observing nothing like falls, but a good sized mill dam in the distance.

"Why, there, goosie!" replied John, indicating the mill-dam exactly, that is the grand cascade."

"John," I asked solemnly, not feeling sure that he was not quizzing me, as he often does, "do you wish me to understand that that insignificant affair over there is the great cataract of Niagara, the wonder of the world?"

"To be sure," he answered, "you know I said you'd be disappointed." "Oh dear!" I sighed as my mind took in the melancholy conviction, "I could make a better fall than that in our back yard with an old box and the garden hose. It's a pity to have come all this distance for nothing."

But after we had arrived, eaten our breakfast, and had sauntered across the little wooden bridge connecting Goat Island from the main land, I found it very far from nothing we had come to see. The first sight was of the rapids; and what a

sight it was! How the river came hurrying, scurrying, rushing, dashing, crashing along! For a moment it took my breath away; the next, I ventured down close to the edge and watched the water break in flashing wreaths of foam over the sharp rocks that filled the channel. It was a wonderful and exciting vision, and I could have gazed at it all day with delight; but John said when my first rapture was over, "Remember, we have only a day in which to see everything here, and we must not spend all the hours in one spot." You see, John had been there a dozen times before, and beside, he is not as enthusiastic as I am. So with many a backward glance we turned away.

On the other side of the island, we found the way leading to the tiny foot bridge which connects it with Terrapin Tower standing by itself on a ledge of rocks just at the brink of the cataract. It seemed a trifle alarming at first to cross that boiling stream with only a frail board between it and my feet; but John laughed at the idea of danger, and in a minute we were at the rugged base of the Tower. I imagined it a structure of grey stone, and fancied how old it must look with the dampness oozing through the crevices. But instead, it is built of the most prosaic of red brick. Not so very red, either, for time and weather had left unmistakable traces upon it. We went up the narrow staircase inside the Tower and out on the small iron balcony, and obtained another magnificent view; but I was glad to go down again; for gazing from that height into the swirling water made me almost dizzy. Then we sat for a long time looking at the cataract.

You know that the great fall, the Canadian or Horseshoe fall, is so called because its shape resembles a horseshoe. It is many times larger than the American fall, (from which it is separated by a portion of Goat Island,) though the latter is the higher. Looking down from above, the cascade does not seem very high, and the thing that most impresses you at first is its wonderful beauty of color. It is like nothing I have ever seen elsewhere. It makes the water seem like a vast flood of aquamarine jewels melted in the sunlight. It is a perfect delight to the eye, and compels one almost to believe that sea sprites really exist. For the falls appear like some exquisite, foamy veil, studded with liquid gems, fit to envelope the queen of all the nixes.

After a while, John proposed the crowning pleasure of the day—the trip under the falls. We went back to a small wooden house on Goat Island, and each retired to what was politely termed a dressing room, though dressing-box would more fittingly have described it. Here we changed all our own clothing for, first, a suit consisting of shirt and trousers of heavy flannel, then outside of this another suit of oil-skin, with an oil-skin cap, and a queer kind of moccasins made of heavy felt. You may imagine what perfect "guys" we were in this costume, and what a hearty laugh we had when we each stepped into the narrow hall, and caught the first glimpse of the other. Then we began to descend the famous Biddle staircase, which is nothing more than an extremely rickety, wooden tower, with a still more rickety flight of stairs inside that winds down and around like the thread of a gimlet till one almost fears he may screw himself clear through the earth, and come out in China, when he reaches the end.

At last we were at the bottom; a minute more and we had clambered over the rocks and stood on the top step of the slight wooden stairway leading under the American fall. My courage almost failed. The water came rushing and tumbling down, breaking into a tremendous shower of spray, covering me with myriads of sparkling globules, and changing my ugly oil-skin shirt into a superb jeweled corselet. It seemed to me I should be suffocated if I ventured farther; but curiosity overcoming fear, I told John I was ready, and we began the exciting journey. We groped our way slowly down the slippery steps, and I should have fallen again and again, but for my felt shoes. At last we were fairly under the torrent. The spray still beat into my face and eyes till I could neither see nor breathe. The wind whistled and roared through the Cave of Winds, as it is well called, till I was stunned by the sound. I never experienced such a sensation. I could hardly think amid that mighty chaos and uproar of waters. I half imagined I had been swept off into the boiling flood; for I could neither see nor hear anything. I was doubtful if John still held my hand, or if I stood on my feet. Everything was misty and dark, and yet light and flashing, as though smoke and flame succeeded each other at momentary intervals. Fear soon gave way to exhilaration. The wild excitement of the cataract filled me to the exclusion of all else. I fancied I was being lifted up as if I could fly, caused, I suppose, by the oxygen which poured into my lungs by the breaking of the streams

of water on, over, around and under me.

For a few minutes that seemed like hours, I did not know or care where I was. I wondered if I had not been drowned in the meantime. I had often heard drowning was pleasurable—and if I were not a disembodied spirit. I verily believe if I had seen the mist clear away and the water cease to pour, I should not have been surprised. I should have expected them to be waited to some beautiful island or grotto, as I have often been in a dream, which did not belong to this earth. Meanwhile we were moving along unconsciously to me, and I found myself recovering my dazed senses, and with the guide before and John behind, and clinging to the frail railing with both hands I struggled on over the slender boards that were thrown from rock to rock. The thought that a single misstep would hurl me against the jagged rocks just showing their heads through the seething mass was a sensation not to be forgotten in a day, and still I had ceased to fear.

Two-thirds of the distance round, the planks stop, and we climbed over the rocks on our hands and knees, till we reached the group that encircles the fall on the front side. Here the perilous part of the trip ended, and the full glory of the scene burst upon me. Directly in front of us a few hundred yards distant, descended in its grandeur and immensity, with its indescribable beauty of color, the Horseshoe Falls. For the first time I realized its magnitude, and no longer marveled that words always failed to give me any comprehension of it. On the other side of the river rushing along at my feet, rose the rugged cliff of the Canadian shore. Above my head the lesser cataract poured down in tempestuous haste as if it would rend everything in its night. At my feet concentrated five exquisite and distinct rainbows. And over all the golden sunlight glistened and glistened, and painted in my brain a picture whose beauty and sublimity I shall never forget.—*Work and Play.*

THE CHILDREN OF THE POOR.—Charles Lamb says:—"The innocent prattle of his children takes out the sting of a man's poverty. But the children of the very poor do not prattle. It is none of the least frightful features in that condition, that there is no childishness in its dwellings. Poor people, said a sensible old nurse to us once, do not bring up their children; they drag them up. The little careless darling of the wealthier nursery, in their hovel, is transformed betimes into a premature, reflecting person. No one has time to handle it, no one thinks it worth while to coax it, to soothe it, to toss it up and down, to humor it. There is none to kiss away its tears. If it cries, it can only be beaten. It has been prettily said that a babe is fed with milk and praise." But the aliment of this poor babe was thin, unwholesome; the return to its little baby tricks and efforts to engage attention, bitter, ceaseless upbraidings. It never had a toy or knew what coral meant. It grew up without the lullaby of nurses; it was a stranger to the patient fondle, the hushing caress, the attracting novelty, the costlier plaything, or the cheaper off-hand contrivance to divert the child; the prattled nonsense (best sense to it), the wise impertinences, the wholesome lies, the apt story interposed that puts a stop to present suffering and awakens the passions of young wonder. It was never sung to—no one ever told it a tale of the nursery. It was dragged up to live or to die as it happened. It had no young dream. It broke at once into the iron realities of life."

EASE IN SOCIETY.—"I'd rather thresh in the barn all day," said Reuben Riley to his sister, as he adjusted an uncomfortable collar about his sunburnt neck, than to go this party. I never knew what to do with myself, stuck up in the parlor all the evening. If the fellows would pull their coats off, and go out and chop wood, on a match, there'd be some sense in it."

"Well, I hate it as much as you do, Rubie," said sister Lucy. "The fact is, we never go nowhere nor see nobody, and no wonder we feel so awkward when we happen to stir out."

The remarks of this brother and sister were but the echoes of the sentiment of many other farmers' boys and girls, when invited out to spend a social evening. But poor Lucy had not hit the true cause of the difficulty. It was not because they seldom went any place, but because there was such a wide difference between their home and company manners. The true way to feel at ease in any garb is to wear it often. If the pleasing garb of good manners is only put on on rare occasions, it will never fit well and seem comfortable.

If you wish to keep your enemies from knowing any harm of you, don't let your friends know any.

CONDENSED TRUTH.—An obstinate man does not hold opinions, but they hold him; for when he is once possessed with an evil error, it is like a devil, only cast out with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses though it does help to sink him the sooner. His ignorance is abrupt and inaccessible, impregnable both by art and nature, and will hold out to the last, though it has nothing but rubbish to defend.

It is as dark as pitch, and sticks as fast to anything it lays hold on. His skull is so thick, that it is proof against any reason, and never cracks but on the wrong side, just opposite to that against which the impression is made, which surgeons say does not happen very frequently. The slightest and more inconsistent his opinions are, the faster he holds them, otherwise they would fall asunder of themselves, for opinions that are false ought to be held with more strictness and assurance than those that are true, otherwise they will be apt to betray their owners before they are aware. He delights most of all to differ in things indifferent; no matter how frivolous they are, they are weighty enough in proportion to his weak judgment; and he will rather suffer self-martyrdom than part with the least scruple of his freehold; for it is impossible to dye his dark ignorance into a lighter color. He is resolved to understand no man's reason but his own, because he finds no man can understand his but himself. His wits are like a sack; which the French proverb says is tied faster before it is full than when it is; and his opinions are like plants that grow upon rocks, that stick fast though they have no rooting.—*Butler.*

THE CADI'S DECISION.—A poor Turkish slater, of Constantinople, being at work upon the roof of a house, lost his footing and fell into the narrow street upon a man who chanced to be passing at the time. The pedestrian was killed by the concussion, while the slater escaped without any material injury.

A son of the deceased caused the slater to be arrested and taken before the Cadi, where he made the most grave charge, and claimed ample redress.

The Cadi listened attentively, and in the end asked the slater what he had to say in his defence.

"Dispenser of Justice," answered the accused, in humble mood, "it is even as this man says; but God forbid that there should be evil in my heart. I am a poor man and know not how to make amends."

The son of the man who had been killed thereupon demanded that condign punishment should be inflicted upon the accused.

The Cadi meditated a few moments, and finally said:

"It shall be so."

Then to the slater he continued,—"Thou shalt stand in the street where the father of this man stood when thou didst fall upon him."

And to the accuser he added,—"And thou shalt, if it so pleases thee, go upon the roof, and fall upon the culprit, even as he did fall upon thy father. Allah is great!"

## Pleasantries.

AN Oswego brakeman went to sleep in church, and electrified the deacon who took up the collection by remarking, drowsily, "That's all right, I work on this road."

A LAZY fellow once declared in public company that he could not find bread for his family. "Nor I," replied an industrious mechanic; "I am obliged to work for it."

OUT in the country the other day, a teacher stood a little fellow on a stool, as a reward for some misdeed. The boy drew himself up to his full height and exclaimed, "How is that for high?" Miss Julia sat him on the floor with more force than grace, and retorted, "How is that for low?"

A MR. WELSH was the Congregational minister at Amesbury, Mass., two or three generations ago. On one occasion he was called on to marry a rustic couple. According to his custom, he began with: "Please join your right hands." Thereupon the groom, with his right hand, takes the bride's left. "Please join your right hands." The groom, a little confused, lets go his grasp, and with his left hand takes the bride's right. "Your right hands!" The groom thinks a moment, lets go his grasp again, and, turning around, seizes his bride with both hands—her right with his left, her left with his right—and exclaims, "Now I've got her."

A VENERABLE-looking organ-grinder in San Francisco, accompanied by an active little monkey, dressed in red, was patiently turning out his dilapidated melodies for the benefit of a couple of servant girls, when he was suddenly surrounded by a group of school-children, boys and girls, who at once became devoted to the monkey. The latter, seeing an apple in

the hand of one of the boys, suddenly ceased his gambols, and, stretching the fruit, ran nimbly up a tree just by. The boy cried, and his companions laughed, while the Italian alternately swore at and coaxed the chattering thief, but in vain, until at last the monkey, of his own accord, came swiftly down, and springing in front of a pretty little girl with long curls, deftly took off his jaunty cap, and, bowing politely, handed her the apple.

## Temperance.

TO THE TEMPERANCE WATCHMAN.

Prepare for the conflict! the warfare's begun!

The notes of the bugle, the roll of the drum.

Are calling the soldiers of truth to the fray.

No time now for halting, no time for delay!

The foe! awaits us, determined and strong.

And not weakly will yield the minions of wrong.

O Watchman! be vigilant, active and brave!

Not always in front is the foe which we have.

Turn where we may, around us are those

Who will not be friends, who fear to be foes.

Be not deceived! note every man well;

If a friend or a foe let every man tell;

If not for then against us, he surely must stand;

No neutrals we count in our Temperance band.

Guard well our Temples, and tell where

the foe

Sounds vauntingly forth, or in ambush

lies low.

We fear not to strike; and the foe man shall

feel

The weight of our blows, and the strength

of our steel.

Be patient and faithful, though lonely and

long

Your watch shall seem; not always shall

wrong

So exultingly press each pass and ward.

But the Temperance army o'er which you

guard,

In time shall conquer, and our country

shall be

From the dominion of Rum forever free.

—*Temperance Watchman.*

## WHAT HAS BEEN ACCOMPLISHED.

One of the most common objections made by the foes of the organic movement against the fearful ravages of intemperance, is that "it has done no good; nothing has been accomplished." Some will even say there is more intemperance now than ever before. This is not true comparatively considered, but admit it, and the reason given would be but the stronger argument in favor of continued effort. For, if intemperance has increased, if the evils resulting from the liquor traffic now are greater than ever before, notwithstanding all the efforts made from the rostrum, the press, and the pulpit, what would have been our condition as a people if nothing had been done to oppose its inroads, if rum traffic could have had the sway without molestation? Few that can recall the disgraceful scenes in a drunken Congress, but will rejoice to read the following, which indicates a favorable change in this very important direction:

Senator Wilson says there are fewer drinking men in Congress than when he entered it. Now one-quarter of the senators are pledged abstainers, and there is not a hard drinker in the Senate. In the House the case is about the same. Drunken men are now the exception in the departments, which were once full of them.

Commence an investigation anywhere, with any class of society, and the same favorable change will be evident. Perhaps the results of this reform are more marked in the Christian church than in Congress. We regret to say that even in the church, claiming to be the light of the world, may yet be found rum-drinking and rum-selling members, and not unfrequently rum-drinking and intemperate ministers. But those who remember the days of old, when that was common which has now become exceptional, can but rejoice in the good work of the temperance reform in this direction. It commenced outside of the church, was long opposed by it, and is yet by some branches, but it has been gaining ground steadily, and must eventually triumph.

Ed. Aen.

The habit of indulging in ardent spirits by men in office has occasioned more injury to the public than all other causes. And were I to commence my administration again with the experience I now have, the first question I would ask a candidate would be, "Do you use ardent spirits?"—*Jefferson.*

## CHOLERA AND INTemperance.

Some of the rum-sellers in times of cholera said: "So obvious and striking was the connection that they abandoned the business." Others shut up their shops and fled, till in some places there was not a rum-seller left—they being actually afraid to encounter the dangers of their own business, the intemperate being the first victims, as the statistics abundantly show. In Albany, in 1832, it carried off three hundred and sixty six, all but four of such number belonging to the drinking class; while of the members of the temperance Societies only one in sixty died.

So apparent was it that intemperance was the predisposing cause of nine-tenths of all cholera cases, that the authorities of Washington declared the grog shops a nuisance, and closed them for three months. In New York and Albany thousands of posters went up, warning the people if they would not have the cholera, they must quit drinking. In London, placards were daily carried through the streets, having on them in large letters, "All spirit-drinkers will be the first victims of cholera."

Monsieur Huber said of 2,160 persons whom he saw die in twenty-one days, in one town, "It is a most remarkable circumstance that persons given to drink have been swept away like flies." And yet we find men weak or wicked enough to carry on a business from which nearly all of our criminals and paupers are manufactured, and which almost invariably carries down to perdition the retailer with his victim.

And yet we see men pretending to be temperance men or friends of temperance, who give aid and comfort to the rum-seller, by voting for men who will grant license for carrying on the accursed traffic. And, still more strange, we see the professors of religion, like the Priest and Levite pass by on the other side, or showing an utter indifference to those who have fallen—not even condescending to give a word of encouragement to those who like the good Samaritan, are trying to save the fallen and to save others from falling. And most of all to be deplored, the Press and the Pulpit, the two great levers by which all great reforms should be carried, (with rare exceptions,) entirely ignore the great crime of crimes which is carrying thousands and tens of thousands to drunkard's graves, entailing misery, crime, pauperism, and taxation upon untold millions.

The simple question occurs: Is it weakness or wickedness thus to tolerate what every one knows to be a crime; for no one at this day is so ignorant as to believe the rum traffic anything but crime and that continually!—*N. E. Phelps Citizen.*

An interesting and very useful conference of friends of Temperance, invited by the American Temperance Commission, was held in the Senate Committee Room of the committee on Military Affairs, in Washington, on the 19th ult. A Committee for Washington to co-operate in urging measures for National Prohibition, was appointed, including Dr. J. E. Snodgrass; Rev. C. W. Denison; Col. B. J. O'Driscoll, Secretary of the Union Catholic Temperance Societies; J. B. Dunning, Esq.; Geo. Savage; Rev. H. W. Read; Dr. E. V. Wright, and others. The Conference was addressed by Aaron M. Powell, and Mary F. Davis, of the Temperance Commission; and by Mr. Denison, Dr. Snodgrass, Mr. Read, Col. O'Driscoll, Dr. Wright, Mr. Dunning, and others. Senator Wilson attended a portion of the session, and stated to the Conference that upon the representations of Gen. Hancock, of its need on account of the soldiers; and of others, in behalf of the Indians, some restrictive legislation concerning the liquor traffic in the Territories at least would be proposed.

An American now traveling in England says the drinking habits of her people are enough to shock even the moderate drinker of the United States, and drive him, if anything can, to a belief in total abstinence. At concert, in theater, and in the railway carriage, it is no uncommon, but a very usual sight, to see the well-dressed lady take a bottle of brandy or sherry from her pocket or her bag, and suck it quite unblushingly. It takes considerable brass, and indifference to social degradation, for a man to dare to dare to do that with us. Clergymen tipple; the noble and the ignoble are equally addicted to drink, and beggars think more of a dram than a dinner.

The report of the Internal Revenue Bureau for the year during June 30, 1870, shows the total revenue collections from spirits, was \$55,537,354.74; from fermented liquors, \$6,260,728.14; making a total of \$61,798,085.88. The Internal Revenue receipts from all sources were \$183,634,832.81. Thus the whisky receipts were more than one-third of the entire receipts. The revenue from tobacco alone was \$31,318,553.63. Whisky and tobacco yield nearly one-half the whole revenue.



Special Ohio Correspondence.

GEO. WM. WILSON, EDITOR.

All communications for this department, as well as subscriptions and advertisements for the *Age*, should be sent to the editor, Ansonia, Georgia, Ga., Ohio.

Money may be sent at our risk by Draft, Postoffice Money Order, payable at Chardon, Ohio, or by Registered Letters. Terms \$3 per annum, 1.50 for six months, 75c for three months. Trial for one year without cost. *Woodhill and Chapin's Weekly*. See terms in full on 5th page.

UNWRITTEN POEMS.

There are poems unwritten, and songs unsung,  
Sweeter than any that ever were heard,  
Poems that wait for angel tongues,  
Songs that but long for a paradise bird.

Poems that ripple through lowest lives,  
Poems unnoted, and hidden away  
Down in souls, where the beautiful thrives,  
Sweetly as flowers in the air of May.

Poems that only the angels above us,  
Looking down deep in our hearts may behold;  
Felt, though unseen, by the beings who love us,  
Written on lives all in letters of gold.

—Tennyson.

SALUTATORY.

We assume the editorial control of *SPECIAL OHIO CORRESPONDENCE* of the *PRESENT AGE*, reverently invoking our spirit friends to inspire and direct us in the discharge of the multifarious duties resting upon us. We extend cordial and fraternal greetings to all earnest laborers, and especially our co-workers of the spiritual faith. We are in soul sympathy with all who are laboring for the elevation and perfection of our common humanity. Thoroughly in earnest, we shall utter our thoughts fearlessly and boldly, tempering our words with love and charity. Believing that the popular theology is the uncompromising foe of religious progress, we shall labor to the utmost of our ability to destroy faith in its absurd creeds and dogmas.

Inspiration does not flow through Judean grave yards or an ancient book written where, when and by whom we know not. The channels of inspiration are never closed. Angels now, as in the agoes agoes, inspire men and women with pure, noble and loving thoughts. Humanity has outgrown the theological coat and made long centuries ago, when superstition rested like a dark pall over the human mind. The old coat is rent in pieces, and no amount of theological patching can make it answer the demands of this age of progress, civilization and refinement. Spiritualism, which underlies and vivifies all reformatory movements, meets every demand of the human soul; it is in harmony with the progressive spirit of the nineteenth century; its philosophy is broad and comprehensive as the hopes and aspirations of humanity.

TO THE SPIRITUALISTS OF OHIO.

The press is an acknowledged power in this country for good or evil. It shapes and directs, nay more than this, it creates public opinion. It is the lever by which the masses are moved to action. The press is the educator of the people. The orthodox church, fully realizing the vast power wielded by the newspaper press, uses every means at its command to extend the circulation of religious papers. While the church is annually scattering millions of copies of its papers over our country, shall Spiritualists be less active? There are at least twenty-five thousand open and avowed Spiritualists in Ohio. How many of this number are subscribers to spiritual papers? We venture the assertion, not one in five. This is a lamentable fact that there is such a wide spread apathy among Spiritualists with reference to supporting spiritual papers. Surely Spiritualists should manifest at least as much zeal and energy as do the members of the churches.

Of the early history of the *PRESENT AGE*, and the struggles, trials and labors of its brave hearted editor, Col. Dorus M. Fox, we do not propose to speak at this time. Suffice it to say that when his self-sacrificing labors were being rewarded with success, and the hopes that had cheered and sustained him in many dark hours were being realized, the firebrand swept over Chicago, destroying the office of the *Age* and its entire contents. All that he possessed was

swept away in one brief night. With that indomitable will and energy which are characteristic of Col. Fox, he resolved while the devastating element was still sweeping over the doomed city, to at once resume the publication of the *Age*. Thanks to his heroic and self-sacrificing labors, the *Age* is already on a firm foundation.

Appreciating his devotion to Spiritualism, and deeply sympathizing with him in his labors to present its divine principles to the world, we have accepted the editorial management of a department in the *Age*, entitled *SPECIAL OHIO CORRESPONDENCE*. We shall do all in our power to make it worthy the patronage of the friends of Spiritualism and liberal ideas. The department under our control will be devoted to the interests of Spiritualism in Ohio, and with the aid and assistance of able contributors and intelligent correspondents in every part of the state we hope to make it so full and complete that we shall receive a liberal patronage from friends of the cause here. Friends of Spiritualism! we earnestly appeal to you to aid us in extending the circulation of the *Age*. We ask each of you to subscribe for our paper without delay; we urgently appeal to you to procure us at least one new subscriber. There are thousands in Ohio who will subscribe for the *Age* if its claims are fairly presented to them. Will not our friends see that its claims are fully presented to every Spiritualist in Ohio?

From all over the land the cry daily goes forth from fanishing souls, "Give us more light!" Will not those who are basking in the eternal sunlight of the Spiritual Dispensation, whose souls are warmed by the inspirations wafted from the angel-world, whose hearts are glowing with love for humanity, aid us in sending spiritual light to those who are still wandering amid the gloom and shadows of the orthodox church, praying for that knowledge which will fill the soul with joy and happiness that is unspeakable and inexpressible?

WRITE FOR THE AGE.

The success of "Special Ohio Correspondence" of the *PRESENT AGE* will in great measure depend on the aid and cooperation we receive from friends of the cause. We earnestly solicit correspondence from every part of the state. Tell us of the progress of our cause in your locality; give us items of news, reports of meetings and lectures; sketches of mediums; accounts of remarkable tests and physical manifestations; reminiscences of the early workers in Ohio, &c. We request lecturers to furnish us with lists of their appointments as soon as made. We solicit correspondence from every lyceum and society in the state. As our space is limited and as we desire to present a variety of matter in each issue, we urge upon our contributors and correspondents the necessity of making their articles brief, pointed and condensed. Long articles are seldom read in this fast age. Short, pithy articles each week are far more desirable than long ones only once a month.

"THE TAFELNDE" (THE ROUND TABLE).

The German Spiritualists may well be proud of this exponent of the Spiritual Philosophy. It has in its list of contributors some of the ablest German minds in this country, and is edited with marked ability. It is performing a work no other journal attempts, the introduction of Spiritualism to the skeptical German mind, and directly combatting its materialism. It is dignified, scholarly, high-toned and every way unexceptionable. Those of our readers who are so fortunate as to understand German will never regret subscribing for this sterling paper. Edited by Dr. P. L. Schlicking, Washington, D. C.

NOTES.

By special arrangement subscriptions and advertisements for the *PRESENT AGE*, as well as orders for books, &c., from persons residing in Ohio, are to be sent to the editor, Ansonia, Ohio. Money may be sent at our risk by draft, or post office money order, payable at Chardon,

Ohio. When not convenient to procure draft or money order, money may be sent at our risk by registered letter.

**SPECIMEN COPIES.**—We mail this issue to a large number of persons in Ohio who are not subscribers to the *Age*. Those receiving a copy are cordially invited, after carefully examining its contents, to hand it to some person favorably disposed to our cause. We will thank our friends if they will send us the names of Spiritualists in their localities that we may send them specimen copies. We desire to place a copy of the *Age* in the hands of every Spiritualist in Ohio. We will gladly send specimen copies to any person who will circulate them.

**"NEW DEPARTURE."**—Several months since, during a revival meeting at this place, three ladies professed to "experience religion," whatever that may be. The time was appointed for their being "buried in the emblematic grave," as the minister termed the rite of baptism; the friends assembled; the "converts" were present; everybody looked solemn; the weather was intensely cold, and the sight of the water and ice suddenly cooled the enthusiasm of the "victims," and as they could not trust God to keep them warm, they concluded to wait for warmer weather. This was an unexpected scene in the play, and the "saints" who a short time before were fully confident of the addition to the membership of their church, suddenly dispersed, fully realizing that "there is many a slip, 'twixt the cup and the lip." A Spiritualistic friend of ours suggested that this scene was a "new departure" in the Campbellite church.

**CLEVELAND SOCIETY AND LYCEUM.**—We are glad to learn that the Spiritualists of Cleveland, after their long sleep, have re-organized under their old title of "First Spiritualist Society of Cleveland," and have gone to work with their old zeal under the management of that efficient and veteran laborer, Dr. M. C. Parker. Meetings are now held regularly at Lyman's Hall, No. 19 Public Square, and we are happy to learn that the attendance is good. Mrs. A. E. Mossop is an eloquent and talented speaker, and occupied the desk during February. We trust that this movement is the dawn of a brighter day for Spiritualism in Cleveland. There are many friends of our cause in that city, and if they are united and devoted in their efforts they will soon build up a flourishing society.

The Children's Lyceum is reported in a healthy condition, holding its meetings at Temperance Hall, 184 Superior street. The following officers were recently elected: Conductor and Musical Director, Mr. Price; Guardian, Miss S. File; Treasurer and Librarian, G. C. Wilsey; Secretary, E. C. Rich.

For the *PRESENT AGE*:  
MISS SUSIE M. JOHNSON IN CHICAGO.  
BY IDA PORTER.

A speaker of old inquired of his auditors: "What went ye out to see." Had the same inquiry been made of me in Chicago on the 18th ult., after morning service, I should have answered: I went to see a plain dressed woman of uncertain age stand on the rostrum and with closed eyes deliver a speech which she affirmed was dictated by one who had been a skeptic on earth, at times doubting the immortality of the soul and who was now offering to his auditors, through this human mouthpiece, such theories and convictions of the progress, destiny, and duty of man as he entertains after having considered these subjects in his unfleshed condition.

Hypotheticating that the teacher was all that he assumed to be, and that the respectable looking mouthpiece was actuated by no false modesty and was playing no hypocritical part in disclaiming the authorship of his discourse, I deemed it my interest as well as my duty to attentively hear and accurately weigh every thought expressed by a speaker who possessed such superior advantages of observation and experience. It may be well here to note that though the mouthpiece was a woman, the speech as a whole, was of a masculine character, masculine in its

logic and the form of its statements.

The discourse was based upon the text: "By their fruits ye shall know them." All systems of faith and practice, said the speaker, are inseparably connected with the conduct, character, and welfare of the persons by whom they are held; those systems of philosophy, religion, or government which are predicated upon the unchangeable principles of truth, are always attended with the happiest results to such sects, communities, or nationalities as adopt them. Herefore, in the infancy of human knowledge and in the necessarily imperfect state of the human understanding, in all systems of human belief and human action, there has always been a mixture of truth and error; none are free from this mixture: the progress of the race must be effected by slow processes by the perception, inception, secretion, and practice of the truth. All the multifarious agencies in use to gratify the aspiration and promote the happiness of humanity, have been under the control of one master mind, who understands man's nature, his necessities and his desires, and for that reason all these systems are to be appreciated, as producing a limited success and not a melancholy failure.

I do not propose to give a full abstract of the speech. Suffice it to say, that the speaker seemed very well satisfied with matters and things in general, as a whole, and left it to be inferred that what we are in the habit of calling *creation* is no failure; if the present aspect of affairs is not entirely to our taste, they are satisfactory to their Author, and will, it is quite likely, be equally so to us when we shall see and know more about the ends they are to answer. I have for several years thought that we were looking at an infinitesimal part of God's work, and that it was rude impertinence in us to judge harshly of a work in which wisdom and power so much above our own has been employed, and especially after we have learned that this work is yet in a crude, unfinished state. I have been inclined to think that when the finishing touches are given to what we call creation, it will be found to be, and to have been, in every stage of its formation, all right.

This unfleshed man who professed to talk to us on this occasion seemed to labor under a difficulty which often happens to men in the flesh, and that was of assuming that in the aggregate every thing is right but in their parts some things are wrong. Hence he exhorted his auditors, to more freedom of thought and higher purity of life. He especially condemned the personal spirit of self promotion that brought blight and ruin to governments, societies, and combinations of men. This thought did not at first seem very profound, but when we think it over we will see that it has a significance that we cannot possibly overestimate. Personal interest! self promotion! What of it? Why this and nothing less—it seeks to promote its own by injustice to others. It pursues its own happiness, reckless of the happiness of all the world besides. It seeks legal sanctions for robbery and satisfies itself by obedience to law. It is inventive, restless and persevering in the accomplishment of purposes which are fruitful only of discord, disappointment, and discontent.

It will yet be seen that the source of our life has provided a full supply for all our wants. There is in the material world munificent provision for any rational human necessity. There is, in the aggregate of human talent, enough of intelligence to so husband the supply that no man, woman, or child need suffer for shelter, food, raiment, education, or ought else needful to secure a blissful existence in this earth life. The most vigorous intellects have been squandering their mental energy in an effort to outdo each other in the accumulation of property, and to excel their neighbors in the style of their houses, dress, and equipage. If the same talent had been employed in plans and practices promotive of their real welfare, there would be no occasion to say of another sphere, for there is the kingdom of heaven, for we should have it here.

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